

CHINA BULLETIN

of the
FAR EASTERN OFFICE
Division of Foreign Missions, NCCC/USA
156-5th Avenue, New York 10.

VOL. VIII, No. 9

May 5, 1958

Francis P. Jones, Editor

Wallace C. Merwin, Executive Secretary

EASTER SERVICES

The Hsinhua News Agency likes to report Christmas and Easter celebrations, as an evidence that there is freedom of religion in China. An April 6 dispatch from Peking reads as follows: "Sunrise services for Easter Sunday were held by Protestants and Catholics in Shanghai and Canton today.

"Despite the rain, worshippers streamed to the Community Church, Saint Ignatz and other churches and chapels in Shanghai. Father Chen Fu-min, who officiated at high mass, delivered a sermon on the crucifixion and resurrection of Christ, and the congregation sang hymns. Ceremonies of infant consecration, enrolment and baptism also took place during the service.

"In Canton, about 7000 Protestants and Catholics held sunrise, communion and other services at the Tungshan Theological Seminary and various churches. Since last Thursday, the 60 Protestant and Catholic churches in Canton have observed Easter with various services and pageants depicting the resurrection."

CONSECRATION OF CATHOLIC BISHOPS

The two new bishops for Hankow and Wuchang, referred to in the last Bulletin, were actually consecrated on April 13 "with all the ceremony of this Catholic rite", according to a Hsinhua news report of that date.

Officiating at the ceremony in the Shanghai Road Catholic Church, Bishop Li Tao-nan of Puchi consecrated Tung Kuang-ching and Yuan Wen-hua. He was assisted by Bishop Wang Hsueh-ming from Inner Mongolia, Bishop Louis Li from Shensi, Bishop Franciscus Yi from the Hsiangyang Diocese of Hupei and Administrator Apostolicus Chen Kuang-tsu from the Suihsien Diocese, Hopei. (Does the fact that all these bishops came from so far away indicate that the nearer bishops all refused to participate?) About a thousand Catholic laity and priests and priests' delegates from 21 provinces and cities in China attended the consecration ceremony, "the first ever performed by Chinese bishops independently since Catholicism came to China more than 300 years ago."

The Vatican, in communications dated March 26 and 29, had already refused to confirm the election of these two men, and had threatened to excommunicate not only the bishops-elect but also any bishops taking part in the consecration ceremony. In reply, a Catholic mass meeting in Wuhan on April 9 rejected the decision of the Vatican as invalid, and decided to go ahead with the consecration ceremony anyhow. They stated, "Chinese Catholics will never accept such orders and decrees from Rome. They are political intrigues in the cloak of religion,

Issued bi-weekly to keep mission boards and missionaries informed on Christian work in China. Information from Chinese church magazines and other Chinese sources is passed on as objectively as possible, with a minimum of interpretation. When interpretation is necessary, it is enclosed in parentheses as the comment of the editor. ANNUAL RATES: Domestic, \$2.00; Overseas, Firstclass \$4.00, Secondclass \$3.00. Airmail \$5.00 in 15¢ zone, \$7.00 in 25¢ zone.

attempting to make Chinese Catholics take a stand against their motherland and the interests of their church."

In the meantime the organization of Patriotic Associations is proceeding, and they have now been formed on the provincial level in Hopei, Shantung, Chekiang, Kiangsu, Fukien, Anhwei, Szechuan, Shansi and Hupeh and in the autonomous region of Inner Mongolia.

Opposition however remains very strong. Among those reported by Hsinhua as opposing the Patriotic Associations are Bishop Fan Hio-yen of Paoting, Vicar Capitular Chang Chen-kuo of Szepingkai, Kirin, Vicar Capitular Liu Kien of Sichang, Szechuan, Vicar General Wang Kou-jou of Kiating, Father Wang Ko-kien of Hangchow and layman Tsu Kong-hsia of Shanghai. As Hsinhua News Agency says, "All these elements were servile in their defense of the reactionary position of the Vatican."

NATIONAL YOUTH CONGRESS

The third National Youth Congress opened in Peking on April 9 with 600 delegates in attendance from all parts of China. According to Hsinhua, "delegates, including 100 young women, represent youth of all the nationalities in China, of various social strata, different trades and various religious beliefs." The purpose of the Congress was to discuss the role of the young people in "the high tide of socialist construction." It is reported that a Christian delegate addressed the Congress on April 11, but we are not told what he said.

The constitutional guarantee of freedom of religious belief required that they should include a Christian delegate and listen to him speak, but not that they should take him very seriously. One of the announced topics for discussion was, "The Religious Beliefs of Chinese Youth and How to Eradicate Them through Training in Marxism-Leninism."

A VISIT TO SHANGHAI

John Holland, a special correspondent of the Daily Herald, London, with 20 years experience in the Far East, and apparently with residence now in Japan (he is married to a Japanese wife), spent four days in Shanghai recently during a "sea trip 'working' vacation", and reports on what he saw in the English edition of The Mainichi for January 5 and 7. He knew the old Shanghai well, though not, it must be said, the side with which missionaries were familiar, and so was in a position to interpret the present in terms of the past.

His standpoint is perhaps best indicated by an opening sentence. "This great city has donned the garments of a second-class undertaker in a third-class funeral parlour, primly presiding over the final formalities for the lately dead."

His first impression of a radical change was in the startling silence for a city of six million people. The clang of traffic, the babel of voices, all seem to have been stilled. There are no throngs of office-workers on the streets at rush hours, for the business community has gone - irrevocably. Of Nanking Road he remarks on the shuttered shops, padlocked and grimy. All the money-changer shops on Szechuan Road have gone.

He also refers to the "remarkable absence of police, soldiery, armed guards and watchmen. Nowhere did I see a patrol, either on foot or in vehicles." This to him is an indication of the "disciplined" life that has come to Shanghai.

One reason for the sparsity of people on the streets is the dispersal of various businesses. Communist planning has, for example, taken the 100 textile shops that formerly were bunched together and scattered them throughout the city, so that one does not need to go long distances either to work or to shop. That means that business can be quite good, even if the streets give an appearance of great leisureliness. He found one of the large silk stores - Lao Kai Fook, on Nanking Road - doing a good business. The manager told him, "More people have now got money to buy with," and he saw enough customers while there to make this credible.

Sun Ya Restaurant is still open on Nanking Road, and he dined sumptuously there on Pe Duck, Crabs, and all the other delectable dishes they offer, at a price of JMP\$10.25 (about \$4.00) for a party of four, and that price covered wine and beer which I never used to order

When I went there I

He used a pedicab for two hours on Avenue Joffre, looking for old friends, most of whom he did not find. He gave his driver JMP\$2.00, and the latter insisted on going into a shop and getting 50¢ change to give him. However, he found later that these drivers are still human. On his last day he used a pedicab for half a day, and then on his way back to the wharf the driver stopped before they got there and said, "I know you want to tip me well, so please do it now because it will make all the other boys jealous if you do it in front of them at the wharf."

His ship brought to Shanghai 1,000 tons of foodstuffs (including 10 tons of peeled prawns, which means "an awful lot of peeling"), and alongside of them at the wharf was a Swedish ship taking on 10,000 tons of foodstuffs for Europe.

He found the people very friendly, and was sure this was not because they were mistaking him for a Russian. As far as he could see, there was also a sense of relaxation and freedom. He notes that many of the former fears, especially those connected with economic insecurity, have disappeared. "But on close observation, I failed to find any noticeable signs of a replacement for them. The people look neither cowed nor brow-beaten, stood-over nor pushed around."

A theme running through his whole report is that of the tremendous number of purges that must have taken place to make such radical changes in a big city. The title of his articles is "Shanghai - City of the Lately Dead," and that phrase, the Lately Dead, recurs again and again. Some of the purges he cannot feel sorry over, but many he thinks of as "good" men and women, and so he ends his account with "One cannot help leave.... with a rolling tear for the lately dead."

MISSIONARY NEWS

Recent deaths: First President of Ginling College Mrs. Matilda Calder Thurston in Auburndale, Mass., on April 18 at the age of 82; Mrs. (Dr.) Frank Gale, formerly Methodist missionary working and in Nanchang, in Bakersfield, California, on March 27; Mrs. E. J. Stuckey, formerly of the London Mission in Peking, in Australia on April 8 (Dr. Stuckey died about two years ago. Eldest daughter Nancy is Mrs. Ralph Lapwood, - long time readers will remember that the Lapwood letters were important sources of Peking news for this Bulletin in 1951 and 1952. Of the other children Helen is head of a training college and James a mission board secretary, both for Presbyterian Church in Australia.); Mrs. George C. Hood, formerly of the Presbyterian (USA) Mission in Nanchow, in Cincinnati on April 15.

CHURCH NEWS

Religious News Service in Hong Kong has seen a copy of the Kansu Daily, published in Lanchow, in which a conference of local Protestant representatives under Communist sponsorship was reported on. Kuo Hsi-tien and Liu Yan-han were both under attack in this conference, the former for accusing the Communist Party of persecuting religion, and the latter for sabotaging the Three-self Movement. Liu is said to have worked formerly in a Baptist Church in Liuchow, Kwangsi. The newspaper said that he replied to the charges by "viciously attacking the Party, spreading more anti-Communist, anti-people poison, abusing the national flag, denouncing the anti-counterrevolutionary campaign, and branding the Party's policy on religion as false."

Leslie Lyall, author of the John Sung biography, has a statement in the May Millions entitled "Mainland Chinese Maintain Testimony." Much of the material was evidently taken from this Bulletin, but the following paragraph seems to have come from some independent source:

"Near Shanghai, in an area where there are 700 Christians, the 14 churches are still closed. But God has raised up a simple country woman to teach the Word of God. Christians travel many miles to attend the Bible study services, so much so that the authorities grew suspicious and cross-examined the woman. She guaranteed that, far from doing less work, the Christians would accomplish much more as a result of their understanding the Bible. A book on the Lord's return and a collation of Bible promises, Words of Comfort, have been in great demand there. A demon was put out, with the result that three members of the afflicted woman's family have come to the Lord."